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death if he should be obedient to the guidance of this new and nobler life. Certainly He who gave this spiritual life was able to guard it even in a body of flesh from the stroke of death. Beet also suggests that, in view of the close relation between man and animals, man's faithfulness would possibly have reacted on the animal kingdom and have rescued it from its evident doom.

Salted with Fire: Mark 9: 49. Dr. Riggs in his "Notes on Difficult Passages" observes that the difficulty in this passage arises out of the various symbolic uses of fire in the Scriptures. It is an emblem of consecration, of trial and purification, and of punishment. Most commentators feel constrained to accept one or the other of these symbolic ideas in this passage, e. g., "salted with fire," means future punishment of the wicked, or the trials to be endured by Christians to purge them from dross, or the preservation of the wicked from annihilation in the midst of punishment (according to the familiar use of salt as preserving from corruption). Dr. Riggs regards all these symbolic uses, not any particular one, as alluded to here. The Saviour says to His disciples, Deny yourselves everything which would lead you to sin, *for* "every one shall be salted with fire." Your fiery trials, endured, will prepare you for heaven. To be well-pleasing to God you must have the salt of Divine grace. But if you do not deny yourselves and have not the grace, if the baptism with the Holy Ghost and with fire does not refine and purify you, the fire of God's holiness and justice will overtake and consume you in the future world.

Eli, Eli, lama sabachthani. In the *Andover Review*, March, 1891, Dr. Thomas Hill calls attention to the view which Andrews Norton held of the significance of Jesus' use of this phrase upon the cross. According to that view, it is not a cry of agony by reason of some mysterious separation of the Father from the son. The word we translate "forsaken" means rather "left" i. e. in the hands of enemies. The cry is a quotation implying some self-possession on Jesus' part, not an agonized exclamation. The words are the first words of a psalm. Such first words were used as the title of the psalm. Every Hebrew must have understood Jesus as meaning, when he uttered these words, "Remember the Twenty-second Psalm." This was a messianic psalm, describing the great sufferings of God's servant which were followed by great deliverance and triumph. This is what the Jews who heard Jesus would understand by it, then, in the mouth of Jesus: "That twenty-second Psalm which we call messianic describes just such sufferings as mine; the triumph which it goes on to describe shall be mine also." It was not a complaint that God had deserted him; it was a direct assertion to the contrary. It was an open declaration of his Messiahship.

Judges 3: 8-10 and the Cuneiform Tablets. Professor Sayce writing in the *Academy* of Feb. 28, 1891, has discovered some new light on this passage from the Tel el Amarna inscriptions. We learn from Judges 3: 8-10 that the Israelites were oppressed for eight years by the King of Aram-Naharaim. This period of oppression would chronologically agree with the reign of Ramses III. in Egypt. It was in the time of this Ramses III. that Egypt was assailed by a league which included the people of Nahrina. Nahrina is the Aram-Naharaim of the Bible and the attack on Egypt would explain the presence of a king of that country in the south of Palestine at that time.